

ONE RACE--THE HUMAN RACE

CATHOLIC *Interracialist*

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10 Cents



MEN AT WORK IN A CORN PRODUCTS FACTORY.

(Photo courtesy Chicago Urban League)

Unemployment

The Negro is hit hard. With so many fields closed to him he draws compensation of \$28.50 a week.

In a telephone interview with Lounier Pemberton, Director of Industrial Relations in the Chicago affiliate of the Urban League, we learned the following facts on Negro unemployment.

Q. Can you give us some idea of the extent of Negro unemployment in Chicago?

Ans. There are about 600,000 Negroes in the city, and roughly 33,000 of these are unemployed.

Q. What industries in the Chicago area are hit hardest by unemployment?

Ans. Heavy steel industry is probably hit hardest in the Chicago area. Even though there has been a slight rise in employment figures from the low of 67 per cent in steel recently, you have to remember that many men have had their work week cut. The stock yards packing house industry is another area where Negroes have been hit heavy.

WHO PAYS THE BILLS?

Q. When a man is laid off, or has his work week cut, what does he do for money? How can he continue to pay rent and buy food? And what about home mortgages?

A. That's what we're concerned about. He may go on unemployment compensation if he's laid off, but this gives him \$27.50 to \$28.50 a week. No man can meet his family responsibilities on a weekly income of that. Then, too, compensation continues for only six months. If he works a short week he still can't meet the bills that come due the first of the month. He's in a pretty frightening situation. What usually happens is that the wife must go to work, if she is able. It's easier for Negro women to find work than for Negro men right now. She usually earns about \$30.00 a week so that brings the income up to about \$58.50 a week. It's not exactly a living wage for a family.

WHERE TO LOOK FOR WORK?

Q. What other fields can the Ne-

gro turn to when he's laid off in industry?

Ans. He hasn't got an awful lot of choices. He can apply for Civil Service or try to get a job at the Post Office. For the Christmas rush he can get work at any place which needs packagers, such as mail order houses or in the garment industry. But this is only for about a month, of course. Then, he can go back and try for the "traditional" Negro jobs, the service jobs. He can look for work as a porter, a janitor, a car hiker, or a car washer. It isn't any easier for a Negro with a trade to have to put it aside for unskilled labor, than it would be for a white man. But even when he looks, these jobs are not easy to find.

THE FUTURE?

Q. What about the future? Will Negro unemployment grow more severe or will jobs pick up?

Ans. There is hope that things will pick up. In the first place many companies had stock-piled to the point where they couldn't keep producing at the same rate. Their inventories were too high. But these inventories are now decreasing, and especially when steel supply gets low there should be a general pick-up in employment in it and all the industries it affects.

Then too, there will probably be more public works programs to take care of the unemployed.

Q. Are there any areas where Negroes have been getting more employment opportunities in the last decade or so in Chicago?

Ans. Sales promotion is perhaps the area where gains have been greatest. Companies are becoming aware of Negro markets, and in the hope of getting its business are hiring Negro promotion men to sell to Negroes. Then in the white collar area there has been much expansion of opportunities for Negroes. There is a shortage of competent white workers in the white collar fields, and

Elections

What do they mean for civil rights?

Mr. and Mrs. America made many contradictory comments on civil rights at the polls on November 2. On the disheartening side there were the following glum facts to ponder.

BACKSLIDING

● **Louisiana** voted 4 to 1 for an amendment to their state constitution so that they may use the police power, guaranteed to the state by the U.S. Constitution, to keep schools segregated. This in spite of vigorous protests on the part of many Louisianians that the amendment smacks fearsomely of totalitarianism. The Catholic press made urgent appeals to the Catholic majority in the southern part of the state to uproot unChristian segregation from Louisiana.

● **Georgia** — By a slight majority voters empowered the legislature to support private schools and abolish public schools if necessary to continue segregation. The system would provide that white schools in Negro areas would be turned over to private hands and the white children going to it would receive money from the state which they would pay in tuition. Opposition to the bill was strong within the state. State Superintendent of Schools, Mauney D. Collins, the *Journal* and the *Constitution* (Atlanta newspapers) and most white teachers saw the amendments as the end of free federal lunches and textbooks, collapse of teacher pension plans, and lowering of school standards. They opposed it on this basis.

● **Mississippi** voters restricted future Negro vote in their state by making more rigid voting requirements. Now, anyone who votes must pass a test on the State constitution. He must read it, write it and explain it to election officials. The inadequate education of Mississippi Negroes will make their requirement prohibitory for many. For others it will mean subjection to the whimsy of election officials as to what "explain" means.

● The unprecedented write-in victory of Senator Strom Thurmond in South Carolina has civil rights implications which are ominous. Mr. Thurmond was the States' Rights candidate for President in 1948 when the Dixiecrats bolted the Democratic Convention in protest against Truman's civil rights program. Also, Governor Byrnes, one of the South's most vocal opponents of integration, backed Thurmond. The fact that Edgar A. Brown, Thurmond's opponent, had been picked by the Democratic State Committee as senatorial candidate without benefit of primary elections, was also an important factor in swinging the election against Brown.

IMPETUS

On the other hand, the elections gave impetus to civil rights in other areas. Some of the more hopeful aspects were:

● There were many Negro "firsts" in office after the elections. Among the most striking — for the first time in Maryland's history, two Negroes were elected to the state legislature. In Detroit, Charles D. Diggs, Jr. was elected to the House from a district which is about 65 per cent white and 35 per cent Negro. The racial issue was never seriously raised during the campaign.

In Illinois, Democrat Paul A. Douglas won over Republican Meek, a known opponent of Fair Employment Practices laws. In addition, in Illinois, Republican Richard A. Vail, candidate for state legislature who carried on a vicious racist campaign, was defeated by his opponent, Barratt O'Hara, a man who favors civil rights issues (see COMMENT, p. 5).

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CATHOLIC INTRERRACIALIST

Formerly Harlem Friendship House News

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N. A. A. W. P.

"The example of Hitler is all too fresh in our memories."

Governor Boggs of Delaware recently charged the National Association for the Advancement of White People and its leader, Bryant Bowles, with "inciting of organized mob rule and mass hysteria calculated to disrupt the education of our children". The Association had been holding mass meetings in Delaware to prevent integration of schools.

There is a growing feeling that Mr. Bowles, with his blatant appeals to the lowest human emotions (he once held up his three year old daughter at a mob meeting and declared that his little girl would never attend school with Negroes so long as there was breath in his body or powder for his gun), has done the cause of tolerance a great service. The picture he presents of the segregationist is such a stark one that even people who are experiencing the temptation to bigotry cannot help but get some insight into its seriousness. The politer forms of prejudice and discrimination are just as serious, but it is easier to salve one's conscience about them. To have to identify one's cause with that of the Association leads to a little more soul-searching and self-judgment.

Yet some people do identify themselves with the Association's cause. According to a report in the *New Leader* by William E. Bohn they are not so many as the Association might hope for. At a meeting held at the Harrington, Delaware Airfield, Mr. Bohn observes, there was less than half the reported audience of 3,000. Mayor Edward C. Evans of Milford, Delaware, scene of a school strike which led to the return to segregation in the school, told Mr. Bohn that the people of lower Delaware were split about half and half on the subject of integration. He said that 95 per cent would not defy the law of the state or of the federal government.

What of the other 5 per cent represented at the Harrington, Delaware airfield meeting? Mr. Bohn felt them to be "hard-working people who felt neglected, abused, frustrated." He felt their membership in the National Association for the Advancement of White People is their way of expressing an attitude of general dissatisfaction with society. "The involvement of the Negroes," stated Mr. Bohn, "is incidental—as was that of the Jews in Hitler Germany. The race issue is used as a means of bringing to the surface an ancient gripe. These people are against all the agencies, persons and groups which they think of as above them. They are against the Government, the press, the courts, the lawyers, the churches, the rich—against all the controlling centers of our society. Their taciturn tendency to violence is the result of a feeling of being neglected, overlooked, unconsulted. They come from agrarian slums, slums which are hardly recognized and about which practically nothing is ever done."

The Association represents a stunting of political life at the level of negative revolt. In place of gathering in mass meetings before elections to determine what candidate will foster reforms for their ailing economy, the Association's members gather in mass meetings to thwart the enforcement of the law and the bettering of other people's economic and social status. At its worst this kind of attitude leads to the complete overthrowing of established government, a grasping of all the "controlling centers of society," and the use of them to "get even" with the chosen scapegoat. If emotional mob appeal, as exemplified by Mr. Bowles, is not enough to turn away others who might be tempted to bigotry, the realization of what the presence of racial bigotry in our midst could mean to the democratic way of life should be enough to frighten Americans out of imitation of the N.A.A.W.P.'s methods. The example of Hitler is all too fresh in our memories.

"Let the Government Feed Me!"

What about the opinion that there are a large number of unemployed who simply aren't looking for a job? This is a charge often hurled at Negroes—they would rather sit and collect relief or unemployment compensation than get out and look for a job.

According to a recent editorial in the *New York Times*, which substantiates its view with figures from the Labor Department reports for April-June, men out of work who will not look for jobs are not entitled to Government insurance. Several states have laws that a worker cannot get insurance unless he is looking for another job; and too, he must have lost his job through no fault of his own. He must report his efforts to find work every week or every two weeks. Of the 1,900,000 insured unemployed during the April-June period of this year, about 24,000 or 1.3 per cent were refused compensation for not accepting jobs which were offered them. Many of these were hoping to be recalled to their old jobs.

People who "weren't available for work" made up about 8.6 per cent (165,000) of those who were refused compensation for this period. Among these were people who did not look for work. But, says the *Times* editorial, "it also includes persons who were ill, working mothers with jobs who had to stay at home, and others temporarily disqualified." In other words, a good deal less than 8 per cent of the insured unemployed would rather sit and be fed by the government than get a job.

Voter's Dilemma

Which Ones Are the Good Guys?

The Democratic Party has come to have the reputation of being the champion of civil rights issues, the party of the oppressed. Now President Eisenhower has become a vocal advocate of civil rights, and to make the issue more confusing, Southern Democrats have become the symbol of the Jim Crow mentality, with its refusal to grant full citizenship rights to all.

Considering the seniority rights of Southern Democrats, what does Congressional control by Democrats mean for civil rights? According to Clarence Mitchell, Director of the Washington Bureau, N.A.A.C.P., "control by the Democrats still means committee control by the anti-civil rights forces in Congress. We know this is the great dilemma of American voters. The party of that great liberal Senator Hubert Humphrey of Minnesota is also the party of Senator Eastland of Mississippi."

In a post-election editorial, the Charleston, South Carolina *News and Courier* puts the issue another way. "There are at least a score of important issues," says the editorial, "vital issues—which should separate the parties today. The trouble is that within

both parties there are conservatives and radicals, capitalists and socialists, states rights and federalists, one-worlders and isolationists, race separators and integrators, hard money men and free spenders.

"What is needed, obviously, is a realignment so that all of the conservatives are in one party and all of the radicals in another. Southern Democrats such as Byrd, Byrnes and Thurmond belong in the same party as Conservative Republicans of the Taft school. And Southern Democrats such as Sparkman and Olin Johnson belong in the same party as such Republicans as Ives and Chief Justice Warren."

Unfortunately, when the Northern Democratic voter elects his senator he may also be electing a Dixiecrat committee chairman, who may have a powerful voice in determining issues directly or indirectly concerned with civil rights. Whether the realignment of forces advocated by the *News and Courier* or the continued system of a wide range of stands within each party is a more healthy national condition, is a question which needs more thought and clarification both by parties and voters.

BOOK REVIEW

You Are Not Your Own

By Dennis J. Geaney, OSA
 Fides Publishers, Chicago. \$3.25.

Cardinal Stritch, in his foreword to Father Geaney's book, *You Are Not Your Own*, says, ". . . But a bishop needs lay associates, too. . . . Catholic teaching and example must be carried into families, into offices, into factories, into civil and social life . . . these lay apostles must be trained for this great responsibility. They must be men and women of great good sense and rugged pith. They must be prudent and well-versed in the truths of our Faith."

It may be presumptuous to add our praise to this but we do. Father Geaney has worked with lay people and has put his finger on many of their difficulties. He gets his message across as His Master did through stories about people. He points out that it is easy to see Christ's token of love, our cross, in a dentist's drill or a doctor's knife. But it is hard to see it in "the clash of personalities and ideas that are inevitable in working and living with people."

Father Geaney tells us "the few loaves and fishes the boy had were all that he could give. Yet Our Lord was able to feed the thousands of people with them." He urges us to gather up the crumbs dropped such as, "We fail to do a good turn. We let an unkind word slip. We miss Daily Mass when we could go with a little effort. We neglect our devotion to the Blessed Virgin because of some lame excuse. These are the fragments Christ could use in extending the Church".

Christ works through His Mystical Body which means you and me, "as members of His Church". Each of us has a job to do for Christ, "If we fail, the Body suffers", says Father Geaney. Community pressure, that great ally of mediocrity, is dealt with in a good

chapter, "Reduce the Pressure". The pressure may be against Negroes, against receiving Communion at wedding and funeral Masses, against purity in the armed forces. Father Geaney uses Cardinal Suhard's words to urge us to create "An atmosphere in which the Christian can breathe easily and stay a Christian." The responsibility for each person changing his own group in such a way is brought out.

Even into politics should enter the Christian leaven. Professor McLean is quoted in answer to the question, "Is not politics a sordid business?", "If politics is dirty, it is because people like Pilate have washed their hands and will have nothing to do with just government". Practical examples are given of people who are doing something effective.

The housing problem for families is seen as a challenge to all serious Christians. "The World of Industry", "The Neighborhood Parish", "The Christian Family", "Single Bliss", "Our Young Working People" are chapters full of enlightenment on problems and their solutions.

In "The Tools of the Christian," Father Geaney warns us that enthusiasm is not enough. "Without Christ, we may talk eloquently, but we are windmills stirring up the air. The hollow ring can often be detected". So he goes very practically into the need for daily Mass and Communion, prayer, spiritual reading, days of recollection and retreats, spiritual direction and devotion to Mary, Queen of Apostles. Father sees how these things can fit into every layman's life.

The last chapter is on love, growth in the spiritual life, a more complete giving. As Peguy said, "One is not to save oneself as one would a treasure. We must save ourselves together. We must arrive together before God and present ourselves together"

—By Mabel C. Knight

NEXT MONTH:

WORK TO DO IN 1955

CARMEN JONES—Review

CATHOLIC-PROTESTANT TENSIONS

Give *THE CATHOLIC INTRERRACIALIST* for Christmas

NAME

ADDRESS

CITY

Family Missionary Apostolate in Yucatan, Mexico

By Joseph and Theresa Shelzi
and Arthur and Emilia Vigil

AS A NEWLY-MARRIED COUPLE, Arthur and Emilia's first months in the missions have been quite unique—adjustments to be made, and settling down to a normal life is not a matter of a couple of weeks. But we believe, as do the three families working together here, that our vocation is in the field of the family missionary apostolate. Our final end, as is that of every creature, is to give honor and glory to God. Our aim here in Bacalar in the south of Mexico is to form a Christian community. How? By raising the people's standards of living, bettering their agricultural methods, teaching them health habits, strengthening their economic life—while at the same time helping them to realize a fuller Christian life. We must raise both standards, for the supernatural builds on the natural.

EASTER VIGIL

The "Alleluias" returned here in Bacalar in the solemn and impressive setting of the Easter Vigil service. We were surprised to learn this was the third year that Bacalar has had this dynamic midnight celebration. To think that we who came from "civilization" to the forest so recently had yet to experience this greatest triumph of the liturgical movement. What a great and fitting climax it was to the sacred ceremonies of Holy Week!

The congregation seemed transfigured in the light of their candles during the solemn procession. And the force of the "We do believe!" as we renewed our baptismal vows (in Spanish) was powerful. The Holy Sacrifice which followed took on a special festivity, dignity and sanctity. Alleluia indeed!

PRIEST'S VANGUARDS

Mildred, one of our Grailville-trained apostles, with two local girls, Alba Rosa and Aprea, have been carrying on their work of teaching doctrine, running the Sunday evening church socials, arranging for the blessing of marriages, visiting the sick, and serving as vanguards for Father Hessler in the ten mission pueblos attached to our parish. In many ways this last-mentioned is the most difficult work of all. The missions are somewhat off the beaten trail and in most cases the people are as far removed from the missions. The girls and Felix, the parish catechist, start off a week or two or more before Father. They go to one of the missions to prepare for First Communions, marriages, and conduct the rosary in the evenings (complete with sermon, thanks to Don Felix). These are only a few of their tasks.

Adriana, after staying well over her promised year, and Consuela are starting nurses' training to return one day even more useful. Manuela is confident the Lord will send someone to work with her but so far He's keeping it a secret.

MOSAICS AND FRESCOES

During Lent we had the most welcome visit of Ade Bethune and her current apprentice, Maya de Vitry. Ade came to continue her interior decorating of our beautiful 306-year-old church, and Maya came to visit. Ade's chief work while here was the new baptistry, where our Joseito's baptism took place. She designed it and then decorated it with mosaics and frescoes. She got the parishioners to collect pieces of china, pottery, and glass for the mosaics so that all would feel a part of her work and of their church. Maya

was really an angel while here. She seemed to be everywhere lending a helping hand (even to washing Antonia's diapers). We all felt quite a bond after her few weeks here. So much so that it causes us to wonder if this might be the Lord's secret.

CRYING FOR ATTENTION here is the problem of alleviating the suffering farmer, the "milpero". His deepest suffering is the lack of hope which lies at the root of many of the troubles of this region. This lack of hope is not an individual problem as much as it is a social or family problem.

(Continued Next Month)

CHILDREN OF MEXICO



(Photo courtesy Pan American World Airways)

The ruins of a once glorious Indian civilization is now the playground of children. The authors tell the story of the destitution of the Mexican farmer.

(First of a Series)

TOWARD CLARIFYING

The Friendship House Vocation

Should Staff Workers Take Paying Jobs?

(FIRST OF A SERIES)

By Mary Dolan

One question raised at Friendship House Council's annual meeting this fall—and one bringing a lot of discussion—was:

"Should staffworkers take jobs to integrate more fully into the community, or to help finance the work?"

A majority of the Council opposed this, but agreed that if a House wishes to experiment, it may explain its reasons to the Council and ask for another vote.

MINORITY POSITION

I was one of the minority who voted for the idea. I favored it because I had been mulling over a similar idea.

In trying to think of ways Friendship House could be more effective, could have more influence in offices, factories, schools, homes, neighborhoods, I had thought of the FH volunteers—the workers, students, parents who help at Friendship House evenings and weekends. In addition to work at the House, these volunteers receive training—spiritual training and training in the principles of social justice, particularly race relations. They are expected to apply these principles to their whole life. And many of them are doing that wonderfully well.

FULLER SHARING

It seemed to me, however, that some of these volunteers might want to do more, and some might need more help. They might wish to share more fully in the life of Friendship House.

Basic to FH is the group prayer life . . . daily Mass, meditation, Prime and Compline recited together. Another ba-

sic—and unique—characteristic of FH is the fact that the workers live in the ghetto where the House is located. There is an understanding gained from this—sharing the crowding, the frustrations of segregation—which is irreplaceable. (There is also a protest value in the fact of an interracial group living in a segregated area.)

Without the day-to-day sharing with those who are suffering segregation, without the strength of a group dedicated to interracial justice, without the group prayer life, few FH staffworkers could carry on. In some respects the job a volunteer is expected to do is even harder than a staffworker's, and yet the volunteer does not have all these helps.

TEACHING IN LOUISIANA

So I had begun to see a need for essentially the same thing as the original question suggests. The difference was, I had thought of volunteers coming more fully into the life of Friendship House rather than staffworkers going out from Friendship House into jobs. Either plan (or both) would, I believe, help FH reach more people and reach them more effectively.

To take an example, in my own region:

Shreveport, Louisiana, will eventually have to face integration of schools. (It is trying every conceivable dodge—but even the die-hards know segregation is ended.) Now, however wisely and well the Supreme Court may implement its May 17th decision, a great part of the job of smoothly integrating Shreveport schools will depend on

Shreveport teachers and parents and administrators.

What a terrific help it would be to have even one or two teachers in local schools who wanted to see integration work and who were willing to make the sacrifices to help it work! Say you have one or two FH staffworkers teaching in Shreveport. Think of the advantage such a person would have in approaching other teachers! No ivory tower person, he; no rosy idealist who brushes away the practical problems integration may present. And he will be on the scene, helping to deal with problems if they do arise.

FINANCES SECONDARY

The other aspect of the question, helping finance the work, seems secondary. However, I think we should recognize the possibility that, were Friendship House totally or even partially self-supporting, we would expect more invitations to open new Houses. If we hope to see the Houses multiplied, we cannot ignore that possibility.

The objection has been raised that if FH were self-supporting, our donors would no longer share in the work through their contributions. A point . . . but I think we should face the fact that for some donors (not all) donations may be a conscience-saver, an excuse for giving less than one's full self.

A wise priest friend of ours remarked on this. "I am afraid," he said, "there is not much real Christian charity in many financial donations. Too many charities have all the marks of business enterprise, and people are growing cynical. What they need is opportunity and

invitation to give of their time and talents directly to the apostolate. From the Christian standpoint the personal element is of supreme importance."

GIVING UP SALARY REQUIRES HUMILITY

Another objection is that taking a job would change radically the vocation of a staffworker. I cannot see that this is so. The staffworker with a job would still give up his money; he would have no personal choice about his food, clothing, shelter. He would still depend on God's Providence, although now it would be through the use of his God-given talents and opportunities, rather than through the donations of others.

To give up a job and the right to spend your salary as you wish requires some humility and detachment. Surely it would require greater detachment to hold a job and give up the right to spend the earnings—and give up that right each week.

THE COMMON GOOD

An additional small point or two. If such a plan meant that we were using more fully the training and talents of a given person, wouldn't we better serve the common good of society? And it might also help to stabilize the workers. I suspect one reason many workers leave is that they want to follow the profession or trade for which they have training and ability.

Are there some obvious disadvantages in this whole idea which I am overlooking? I will depend on my fellow-workers to point them out vigorously and promptly . . . in all fraternal charity, of course.

VIEWS

Racism, Tears, Etc.

Samuel Cardinal Stritch, Archbishop of Chicago, declared, in an address to eleven hundred students, that "the Mystical Body of Christ is being torn limb from limb in many neighborhoods populated by Catholics who practice racial injustice. There is no superman or super race. We are all one human family".

Addressing 150 faculty members, and student delegates from 85 Catholic high schools at Alvernia High School, Chicago, October 30, the Cardinal Archbishop called upon the students to work "with the enthusiasm of youth" for the kingdom of Christ, and in doing so to realize that the unity of Christ "is to be fully realized when all men enter His Kingdom" where "there can be no distinction as to color or race". He urged conference delegates to get down to fundamental truths and principles.

Rights Day, Etc.

Dag Hammarskjold, Secretary General of the United Nations, once noted, "There are many standards by which we can measure social progress. One is the degree to which human rights are respected—by governments, peoples and individuals." By his measuring stick, and by that of many a thinking citizen, December 10, 1948 was an historic date. On that day, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights.

The document, containing the various political, economic, social and personal rights which recognize the inherent dignity and the equal and inalienable rights of all members of the human family, was a triumph in its mere acceptance. Fifty-four nations came to an agreement on man's rights, which National Catholic Welfare Conference commented "is a significant contribution to the international procedure of promoting respect for human rights." The Declaration includes not only the rights guaranteed by our own Bill of Rights, such as freedom of religion, speech, opinion, assembly, trial by jury and protection against cruel and inhuman punishment, but the right to work and to an education, the right to own property, and the right to have access to the cultural resources of the community.

As we observe Human Rights Day this December 10, it might be well to remember that the Universal Declaration is not a treaty to be enforced. While it has had a marked influence on legislation in Canada, and the Federal Republic of Germany, and it has been cited in judgments of the International Court of Justice, as well as in courts of Austria, Belgium, Netherlands, Philippines and the United States, the compilation of the rights men have does not, of itself, assure their recognition.

The Assembly, recognizing the need for moral persuasion, wrote into the proclamation a plea that "every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms."

Human Rights Day might well be an "examination of conscience day" for, in the words of Archbishop Robert Lucey of San Antonio, Texas, "The United Nations can accomplish only what citizens everywhere will permit it to accomplish". We might ask ourselves what one action we have taken, individually or as a part of community group, within the year, to strengthen

peoples, noting "we need to talk about the virtue of justice—the giving to each man our recognition of his dignity—and charity—that obligation which we have toward others—because of the Charity of Christ and His love which embraced all men."

"We should love our brothers in Christ" stated the Cardinal, "not pity them. Loving them we must seek to bring good to them—the enjoyment of the Kingdom of Christ on earth."

Students attending the interracial study day, sponsored by the Catholic Interracial Council of Chicago discussed such topics as overcoming prejudice in the student environment, removing existing barriers between racial and nationality groups in the neighborhood, and planning student-launched activities toward improving human relations.

the concept of a man's freedom, or to insure even one man a greater sharing in his God-given rights. In positive answers to that question probably lies the best hope for peace in our time.

Maritain On Tolerance

"Fanaticism is the path of our egotism."

(Cont. from page 1)

By Eugene Huffine

ON OCTOBER 7 some three hundred persons gathered at the University of Chicago to hear the foremost neo-Thomist of our age. The universal appeal of Jacques Maritain was exemplified by the size and composition of his audience. Priests, nuns, teachers, students, and just plain people were present that fall afternoon to hear M. Maritain give the first of a series of two lectures entitled "Tolerance and Society."

INTELLECT CONQUERS ITSELF

Looking a bit wan from his recent illness M. Maritain spoke for slightly more than an hour and in that time gave his audience more food for thought than most of us could digest in many a day to come. He demonstrated the fact that the first step towards tolerance "is the conquest of the intellect over itself." He said that no system of thought can tolerate another system of thought by mere fact of their mutual claim to truth. And yet mutual cooperation must exist between systems if any progress is to be made towards the acquisition of truth. In a hierarchy of values love of truth takes precedence over love of philosophers "but (we must) love and respect both."

M. Maritain had originally been scheduled to speak in a regular class-

room but the response to the announcement was so great that University officials were forced to transfer the site to an auditorium. It was here that M. Maritain was introduced by John U. Neff, Chairman of the Department of Philosophy.

TESTIMONY OF LOVE

M. Maritain said that it is a matter of history that scepticism usually follows wars and that this scepticism soon develops into a "fanaticism of doubt." The disciples of scepticism develop into zealots of their own disbelief. A demonstration and testimony of love is necessary in dealing with such persons. Persuasion and not coercion is the means for achieving unity in truth.

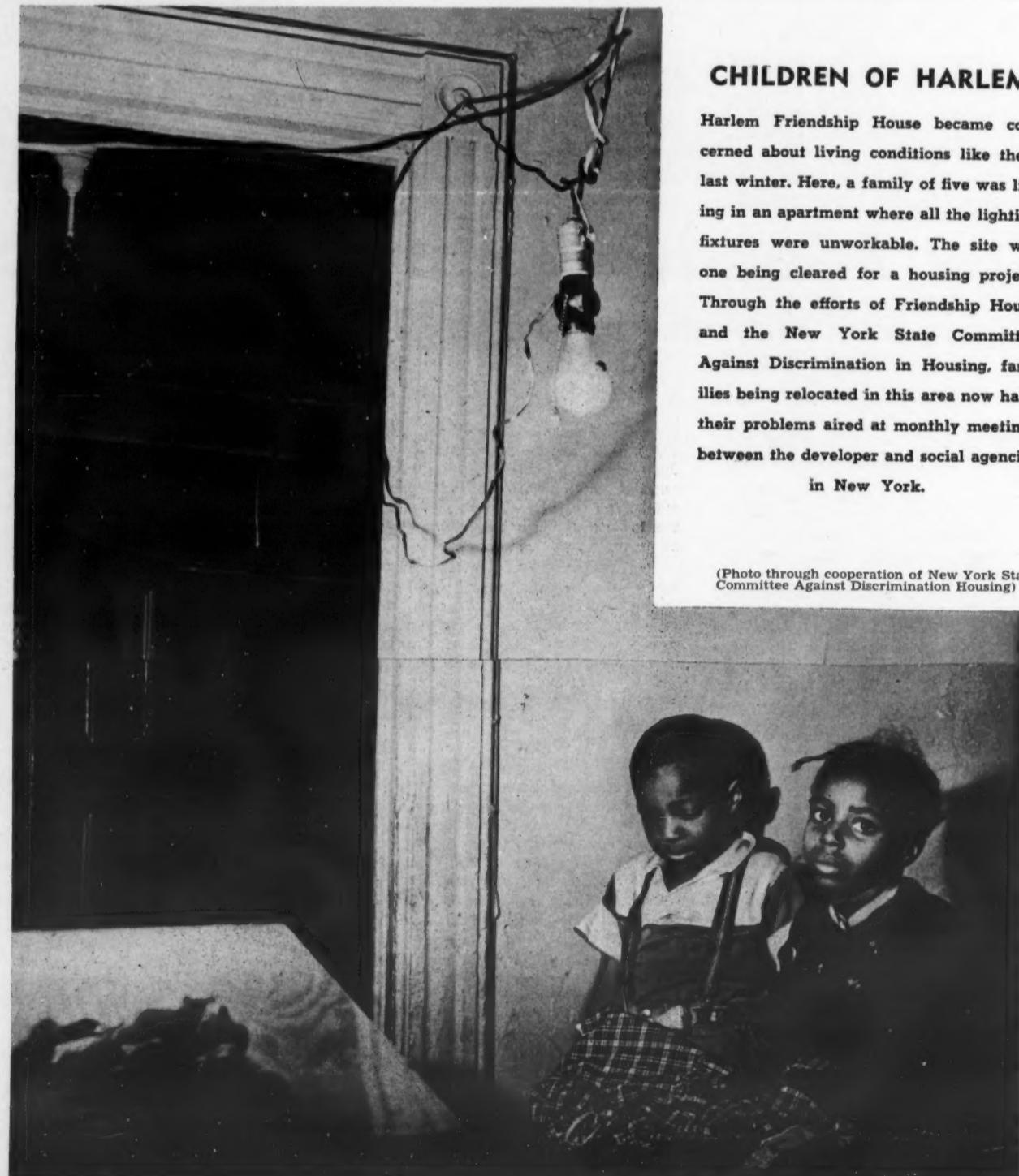
HUNGER FOR TRUTH

Prodded by such statements one was forced to recognize the fear and unrest prevalent in our society caused by the lack of love and a sincere desire to achieve peace and order in our lives. Symptomatic of this unrest are the coercive methods employed by groups and persons of opposing beliefs. "Fanaticism is the path of our egotism," said Maritain, and is not a part of religion nor of truth. This fanaticism can be remedied by the gospels, by faith, and by love. And for those who fear truth M. Maritain had this to say, "Truth

CHILDREN OF HARLEM

Harlem Friendship House became concerned about living conditions like these last winter. Here, a family of five was living in an apartment where all the lighting fixtures were unworkable. The site was one being cleared for a housing project. Through the efforts of Friendship House and the New York State Committee Against Discrimination in Housing, families being relocated in this area now have their problems aired at monthly meetings between the developer and social agencies in New York.

(Photo through cooperation of New York State Committee Against Discrimination Housing)



makes us hungry for truth."

In developing his theme M. Maritain spoke of democracy and defined it as being "a fellowship of men who believe, not a fellowship of beliefs." In such a society men of different creeds and philosophies must live in "friendly and cooperative disagreement." Theories are mutually intolerant, theorists are not. The first talk was concluded with a note that "the more men love God, the more are they loved for themselves and in themselves."

Among the many comments of praise voiced that evening, we overheard one of a student to his friend, "He's more Lutheran than we are."

THE SECOND LECTURE was made to a slightly smaller audience but one no less attentive than the first. In his heavy French accent M. Maritain elaborated and applied the principles of which he spoke the previous week.

COMMON GOOD LIMITS TOLERANCE

He spoke of "natural intolerance" and "rational tolerance." The natural intolerance of the proud man must be replaced by the rational tolerance of the just man. And yet, a society so constituted must place limits to this tolerance, these limits being determined by the common good. Freedom must be obtained rationally or the result of any action seeking freedom will be nil and

possibly destructive. Positive, thoughtful efforts are the most valuable.

In speaking of tolerance and the political society, M. Maritain spoke of the danger of legislating morals too heavy for society to bear. In such an instance action in the political order would necessarily be limited, but action on a personal scale would be accentuated. Moral and social reform from within the society would have to be achieved by prayer, example, preaching, and example.

LIMITS TO RIGHTS

A man's right to express himself freely is a human right but one which has limits which are determined by the common good. A strong, informed public opinion is one way of insuring this right, but genuine thoughts and ideas which deteriorate morals are to be dealt with by thinkers.

Because of his age and accent M. Maritain is occasionally difficult to understand but the ring of truth is in his voice and in his patience and sincerity. His two lectures were punctuated by humorous remarks which were always quiet and unobtrusive. Each of the lectures was followed by much applause and the old scholar responded by bowing several times and then proceeded to the wings of the stage. Just before passing from view he would pause, look hesitant and a little confused, and bow again.

SHREVEPORT

**Segregation
?**
**Watch
KSLA-TV
Tonight**
6:20 to 6:35
**Joint Legislative
Committee**
**Sen. W. M. Rainach,
Chairman**

The above advertisement in the October 27, 1954, edition of the "Shreveport Journal" snagged my attention about 6:15 P.M. I hurried next door, and our neighbor graciously invited me in to watch the program.

Since May 17 and the deluge of publicity given to the integration issue, it was easy to recall that the featured Committee is composed of nineteen state senators and representatives who have campaigned for segregation. The featured senator is the choice of the people in the twenty-seventh senatorial district composed of Bienville and Claiborne Parishes (counties). You can judge from some of the following television program quotes what his position is.

An announcer prefaced the display with a statement that the views of the speaker were not necessarily those of station KSLA-TV. The beginning splash on the screen was the inspiring sight of Old Glory waving in a healthy breeze; the beginning audio part of the presentation was the playing of the "Star-Spangled Banner." Surprisingly no attempt was made to cut off the portion of this music which would accompany the words: "O'er the land of the free and the home of the brave?"

Senator Begins Attack

Mr. Rainach started by introducing members of the Committee who were

grouped around a table. He then berated the United States Supreme Court for its "unwise and arbitrary" decision of May 17 which "struck down the separate but equal doctrine" in public schools. He told of three laws which the Louisiana Legislature hastily passed to foil the Supreme Court and to retain segregation. He explained that the sixteenth amendment, which was to be voted on in the November 2 elections, would "preserve separate schools for our white and colored children, . . . would permit the Legislature to prescribe terms and qualifications for admission to public schools," would provide for special elections on school issues, and would establish segregation on the unchallenged, sovereign police power of the State.

Blast at N.A.A.C.P.

He gave the National Association for the Advancement of Colored People a working over. He excitedly stated that if the above mentioned bills had not been passed by the Legislature and approved by the Governor, the State would have been at the mercy of the "sinister rascals" in the Association: "the arrogant, alien N.A.A.C.P. and its hirelings, who would completely destroy the friendly relations now existing between our races. . . . We are here to sternly warn the N.A.A.C.P. that, in Louisiana, we will not tolerate their driving their wedge between our white and colored people." He claimed the "carpetbaggers" of the Association forced through the Supreme Court what they could not get passed in the United States Congress. He attempted to draw a parallel between the spread of Communism in the world and the advance of the Negro in the United States toward full citizenship.

A Natural Order

He proceeded to claim that "segregation is a natural order—created by God, in his wisdom." This bald assertion he based upon the exterior color of men's skins. He encouraged the races to preserve their purity as a point of pride.

His farsightedness permitted him to overlook the successful integration in Washington, D.C. (see the article in the November issues of the "Catholic Interracialist" by Loretta Butler) and to make this statement:

COMMENT

Hate Didn't Pay Off, Etc.

A repudiation of racism came in the recent election with the defeat of Richard Vail, Republican candidate for Congress from the 2nd District of Illinois. Vail, running against Congressman Barratt O'Hara campaigned on a white supremacy platform. His opponent, with the support of church and civic groups incensed at Vail's blatant appeals to racial and religious prejudice, won the election, say spokesmen from the 2nd District, because Vail's anti-Negro campaign was so well-organized that it spread too far, hitting into well-integrated communities, where many Republican voters split their ballot in favor of O'Hara.

An Appeal to Bigotry

There could be no doubt in the voter's mind as to Vail's stand, if he read the Citizens for Vail publication, the *Southeast Record*. "This contest represents the only opportunity that has been offered in an election enabling the white voter to express at the ballot box approval or disapproval of infiltration of colored into white residential areas", noted the *Southeast Record*. "This will be the first, and perhaps the only chance for white voters to register a protest."

The paper continues, "We know that Vail will be castigated by those embracing new ideologies on the basis that separation is unchristian. To that end, let us say that Divine Providence in its Infinite Wisdom, saw fit to separate the races. Their countries are separated by the seas but man changed God's plan, thereby creating the national racial problem."

FEPC—the Vail Version

Not content with recounting Vail's firm stand for "sane protection of white residential neighborhoods" and his vigorous opposition of Fair Employment Practices, it sowed seeds of disunity in the following interpretation: "The white worker will do well to keep his eyes open for political advocates of FEPC, backed by all radical groups, or one day he will wake up and find his stature sharply reduced in the competition for jobs with a rapidly swelling Negro population and a biased commission enforcing FEPC".

It concludes, "North of 67th Street (except for a few blocks west of the lake) and 73rd Street, west, the District contains an army of Negroes. Your vote is needed to counteract their great numbers. If you fail to vote, you are playing directly into their hands by helping to defeat the candidate who champions your interests."

Elsewhere in his campaign literature, Vail made an appeal to religious bigotry in the innuendo, "In justice to the patriotic Catholics of this district, it should be made clear" that one of the candidates is not a Catholic.

Protestant, Catholic and Jewish Leaders Protest

A sound condemnation of the vicious character of this kind of political campaigning came from many sources. The Church Federation of Greater Chicago, uniting with the Council Against Discrimination of Greater Chicago, pointed up its seriousness in their statement to the press, "Such appeals for votes can only arouse the irresponsible race baiters and rabble-rousers who will lead us toward irreconcilable divisions along racial and religious lines. This is the way to increase our racial tensions, not overcome them".

Presidents of two Catholic organizations, the Catholic Labor Alliance and the Catholic Interracial Council of Chicago called upon political leaders of this candidate's party to disavow such improper and immoral electioneering.

"Pleasant Reaction"

Clergymen from the Grand Crossing-Chatham area, in a brochure, *An Appeal to Decency*, asked "all aspirants for public office to resist the temptation to stoop to these loose and prejudicial appeals, and to conduct their campaigns yet remaining on the highest possible moral level".

Vail was not moved by the protests of Protestant, Roman Catholic, Greek Orthodox and Jewish religious leaders. He replied that the publicity about his hate-campaign aroused "a pleasant reaction in the 2nd District".

A leaflet issued by the Citizens for Vail Committee stated flatly, "O'Hara wants to kill off the Committee on Un-American Activities and to end exposure of Communists in Government. Vail vehemently disagrees. O'Hare seeks to expand Socialistic practices, public housing, FEPC and mixed communities. Vail emphatically disagrees. What view do you favor, Mr. and Mrs. American?"

The vote tallied 74,000 for Congressman O'Hara and 47,000 for Vail. It is heartening to see that the majority view of Mr. and Mrs. American of the 2nd Congressional District of Illinois was a truly American one.

If the unnatural order of mixing the races by force is unworkable in Delaware, which has 13 per cent colored, or in West Virginia, which has only 6 per cent—how can it be expected to work in Louisiana where we have 32 per cent.

He went on to contradict his statement about the "friendly relations now existing between our races" with this contention:

Why should a state such as Vermont, with only one-tenth of one per cent colored, which has no racial problems, try to tell a state that does have a racial problem how it should run its affairs?

Call to Battle

He made a plea for all people to vote for the sixteenth amendment which would permit co-existence of the races in Louisiana. He warned that "the chips are down" and that the Southerner (white) must re-establish his leadership and prevent a return to reconstruction days. "The N.A.A.C.P. and their fellow travelers have thrust upon us the ne-

cessity of asserting our leadership."

The program was concluded with the playing of the song, "Dixie" and the rather icy stares of the Committee and Chairman. I felt a bit overcome by the incongruity of it all.

Election Results

On November 4 when election returns indicated a four to one margin for the sixteenth amendment, Senator Rainach was quoted in "The Shreveport Times" as follows:

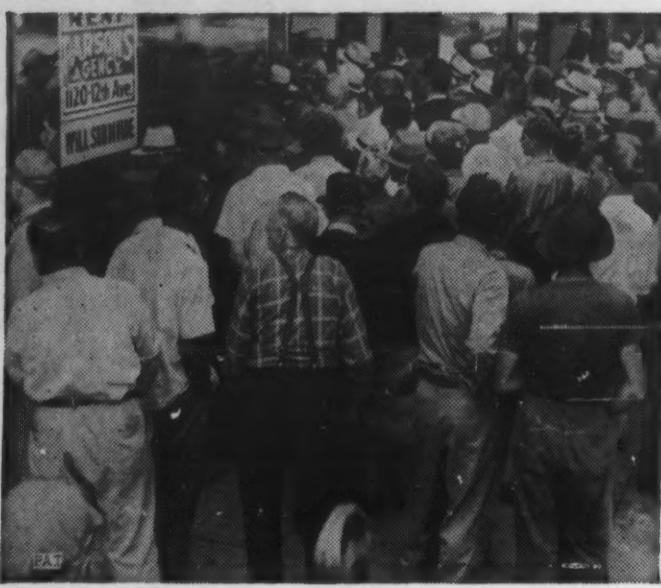
Louisiana has won a mighty victory against the alien forces that would attempt under the guise of law to herd our white and colored children into mixed schools, like so many animals, with the amalgamation of the races as their objective.

I hope and pray that the Supreme Court has a way of rising above such un-Christian thinking in its final school decrees. Maybe a tight hold on the purse strings of Federal grants-in-aid toward obdurate states would bring forth some positive thinking and action.

—Larry Pausback

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RAILROAD WORKERS "BREADLINE"



(Photo Courtesy, Illinois Labor, C.I.O.)

In the late summer unemployment was critical in Altoona, Pa. Here, Pennsylvania Railroad workers were pictured waiting in line for "Surplus Food" coupons, for canned meat, cheese, butter and dried milk.

UNEMPLOYMENT

(Continued from Page 1)

so the well-trained Negro is getting a chance. On a national scale this increase has been easily 100 per cent over the last 10 years.

Department store selling in Chicago has slowly opened to Negroes. The increase here is not phenomenal, but very steady and solid.

Q. What are the estimations of national unemployment?

Ans. A few months ago when it was at its peak there were figures quoted ranging from 3 1/4 million to 4 million. But, of course, about 1 1/2 million of these were unemployable for one reason or another.

WHAT ABOUT F.E.P.C.

Q. Do you think there is any hope for any type of F.E.P.C. law on a national scale in the near future?

Ans. Almost none. Of course, one hopeful thing is that there is an executive order that there can be no discrimination on jobs for the public works programs.

Jobs in Chicago

Illinois Needs FEPC

By Diane Zdunich

"One out of every 12 American workers is today out of a job or working short time. And one out of every six Negro workers is looking for a job that isn't there. As always Negroes and other minority groups are hit the hardest by economic policies which call for a few unemployed to keep wage rates down."

"According to the Department of Labor, Negro unemployment is more than 50 per cent above that of whites. With Negro wages, on the average, 52 per cent below those paid white workers, the jobless Negro finds life hard. When meager unemployment compensation checks run out, his only choice is charity."

The above is taken from a propaganda sheet prepared for election day purposes. Propaganda it may be, but true nonetheless in regard to the employment condition described.

We have noticed a great change at Friendship House in the type and amount of aid we have been giving during the last several months. In the past most of our energies and funds were spent towards helping persons who

were unable to work to support themselves—mothers of families, alcoholics, those who needed emergency financial help. Now the men who come in for carfare, loans, food and clothing are family men, men who can and want to work, but who are having difficulty finding jobs.

The amount of unemployment caused by unfair employment practices can't be statistically proven, but we can turn to want ad sections of our newspapers and see the ads "for white only; we know of many employment agencies which do not hire Negroes or members of other minority groups. We know that the Negro is the last hired and the first fired because of the swelling numbers that are coming for help, and because unbalanced percentages of Negroes who can work are being forced to accept relief from Chicago Welfare.

If there were a favorable climate of public opinion, if it were not true that Negroes and other minority groups are still being discriminated against in most types of employment in Illinois, the job of getting a Fair Employment Committee in operation in Illinois would not be so difficult.

The State Legislature will be in session in Springfield, early next year. A state-wide committee for F.E.P.C., formed by civic organizations (such as the Council Against Discrimination, Friendship House, Catholic Labor Alliance, C.O.R.E., various union groups and private individuals) met hoping to form some plan for getting an equal job opportunities bill into the legislative hopper.

As yet, because of the difficulty of financing such a venture, the Committee has not decided whether to set up a central office to carry on active, educational work, or simply be a clearing house for the work of other organizations. The very practical issue before the Committee right now: What kind of law might have a chance of passing in Illinois this next session? Should a bill for an all-out enforceable F.E.P.C. be submitted? Or one which would give cities the right to pass their own F.E.P.C.? Or is this the time to aim for merely an educational bill, one which will set up a counselling commission with no enforcement power. The business of the commission would be to acquaint employers with the economic and democratic advantages of fair employment practices. Some members feel that this latter would be a realistic aim—the state legislature in Illinois has not shown itself to be favorable to F.E.P.C.

WEDDINGS

Friendship Houses joined in happy celebrations this month—in New York, Mary Ryan, former Portland director, was wed to Kenneth Boyd, New York volunteer, November 20 at Corpus Christi parish. In Chicago, Dorothy Holmes, volunteer, was married to Milton Clark III, Thanksgiving Day at St. Elizabeth's. Former Chicago worker, Paul Coleman, married Marian Kirkbride at St. Mary's Church, Elyria, Ohio on November 27.

Work in Portland

Non-White Employment Hits Average

Unemployment among non-whites in the Portland area is no greater or less than the average for all workers. This is a remarkable situation. According to Mark Smith of the Fair Employment Practice Commission, two factors are responsible for this condition. First, there has been a great deal of cooperation under the Fair Employment Practice Law. Second is the widespread activity of the Portland Urban League, first in working for a law and then in following up discriminations. The F.E.P.C. Commission, the State Employment Service, and the Urban League have worked hand in glove, combatting discrimination.

A little background on Portland might help to explain the job situation in this area. Portland has a population of 372,000. Of this number, the non-white constitute about 13,000. Though Portland does have all the problems of a larger city, it is not plagued by the acute social problems and pressures of our country's large metropolitan areas. Its civic leadership, which has been good, has been able to grapple with problems, and do something about them.

Work in Portland

What is the employment situation in Portland in actual figures? The latest data available from the Oregon State Employment Service estimates total employment at 303,600 for the month of August. This was a gain of 6,200 over the July level, but 5,300 short of a year ago.

In mid-August the number of unemployed was estimated at 18,300. This was 1,900 lower than the July level. Claims for unemployment benefits totaled 8,327 compared with 9,145 in July and 5,886 in August of 1953.

A gauge of the unemployment situation is the number of meals which Blanchet House of Hospitality, a Catholic apostolic effort, puts out daily. The staff at Blanchet House report that in mid-July, during the height of the unemployment, they were feeding better than a thousand meals a day. The daily average of meals dropped steadily through August, September and October to 830, 550 and 500, respectively.

Generally, unemployment hasn't hit any one industry harder than any other industry. While employment as a whole is below that of a year ago, some groups of industries (such as non-durable goods) have actually increased employment over a year ago.

One of the powerful determinants of racial attitudes is the ratio of non-white to white population. This factor is no less at work in Portland than in other cities. And it should be given consideration when assessing progress in race relations in this as well as in any given area.

—Ed Hark

New York

Appeal

HARLEM FRIENDSHIP HOUSE

43 West 135th St., New York, N.Y.

Feast of Christ The King, 1954

Dear Friend,

HEMMED IN BY CONCRETE and dirt and noise in one of the busiest, most crowded sections of Harlem, the strange sight of vacant land and green grass makes more real and painful the desolation of our neighbors. Patches of green grass grow taller across the street where half a block of condemned tenement buildings has been torn down. We still do not know if Friendship House will be left here this winter too. The work of the housing project proceeds slowly.

WE, AS WELL AS OUR NEIGHBORS, are harassed by the hunt for another place and it is fitting that this is so. The Friendship House movement is rooted in the idea of being with those who must bear injustice and poverty. All over the world people are suffering because of their race, their religion, their politics. In our country, racial disunity is a scandal to the world. The poet, Ernest Psichari, who gallantly died in war, wrote: "Unhappy race, which has not realized the price of sacrifice, neither the sacrifice of a brother for his fellows, nor that of God for men." The last desire of Christ our Lord was that all might be one.

OUR SMALL GROUP ASKS AGAIN for help to continue this work for unity and peace. Last year Harlem Friendship House gave out \$1,908.11 worth of food orders to families in desperate need. Payments to landlords on behalf of evicted families amounted to \$1,085.66 during the past nine months. Every day we are called upon to give more than we are able.

MORE IMPORTANT THAN ANY of the personal services we can give—in our clothing room, in our children's clubroom, in our family help program—more important than all of these is the work for interracial justice. "You give meat to the hungry," said Saint Augustine, "but it were far better that there were no hungry and that you had no one to feed. You clothe the naked; oh, if only all were clothed and you had no need to clothe them. . . . Long rather to be equal, that you may all be under the one Lord on whom nothing can be bestowed."

FILLED WITH THIS LONGING, Friendship House works with its neighbors and other groups throughout the city for better conditions. We have been able this year to provide free legal aid; we have become a clearing house for landlord-tenant difficulties. We work with civic committees on housing and discrimination so that we may be able to inform the people of their rights and responsibilities and opportunities.

WE SEND THIS APPEAL for help in the name of Christ Our King Who is so little known or honored in our times. His great Love, stronger than death, has made all things new. Your contribution to the work of the interracial apostolate, however little or great, will help to make visible to all men the Peace that is Christ.

Sincerely yours,

PEGGY BEVINS
for the staff

HELP MAKE A FAMILY'S CHRISTMAS HAPPY

Send food, gifts or funds to:

Harlem Friendship House
43 W. 135th St., N.Y.C. 37

Friendship House
1525 Milam, Shreveport, La.

St. Peter Claver Center, 814 7th St., S.W., Washington, D.C.

Chicago Friendship House
4233 S. Indiana, Chicago 15, Ill.

Blessed Martin Friendship House
3310 N. Williams, Portland, Ore.

Science Looks At Race

The Zoologist

"Once again branches of the human species have come together to remix."

All our cries about the inferiority of one race and the superiority of another, our fears about intermarriage, our worries about property values will be so much shouting down a well, say the scientists in effect. From the scientists point of view, What is taking place in the United States right now? A very interesting sociological phenomenon. Once again in the long history of the world, branches of the human species which spread out from a common origin and developed along separate lines have come together to remix.

Say the scientists: If someone living now could come back centuries hence and look around the U.S. he would ask "What became of the Negro?" Dr. Curt Stern, Professor of Zoology at the University of California at Berkeley, in an article on the American Negro in the October issue of *Scientific America*, states that centuries from now African genes will be so thoroughly mingled into the genes of other groups that there will be no more than a few thousand black people in each generation in this country. And they will be likely to have straight hair, narrow noses, and thin lips.

The present American Negro is already the result of much mixing among African, Caucasian and American Indian. Dr. Stern states that a small recent sampling confirmed the belief that more than 78 per cent of American Negroes are of mixed ancestry, and that "by 1980 there will hardly be a single Negro in the U.S. who can claim a purely African descent."

Some of the popular misconceptions cleared up by Dr. Stern's article were:

- The belief that superficial characteristics such as hair texture, skin color, or nose width are an indication of genetic make-up or ancestry.

Dr. Stern states that genetic traits are as often hidden as not.

- The belief that there are large numbers of Negroes with 100 per cent African genes and other large numbers with more than one-third Caucasian genes (the average for the American Negro).

Dr. Stern states that there are many evidences that the African and Caucasian genes are homeogenously spread throughout the Negro population. For instance, the evidence of blood tests, of pigmentation, facial features, and mating habits (mixing of genes within the Negro population) all indicate a generalized spread of Caucasian genes.

- The belief that Negroes will die out or that they will soon replace whites.

Dr. Stern asserts that although the increase in the growth of the Negro population has been less rapid than that of whites (Negroes have fallen from over 19 per cent of the population to less than 11 per cent—in 1790 there were 750,000 Negroes in the U.S.—in 1951, 15 million) in recent decades "the Negro increase has kept in remarkable step with that of the whites." Also he feels that "the ratio of the two groups will not change much in the coming decades."

- The belief that Negroes have inherent biological weaknesses which account for higher infant mortality, venereal disease rate, and alcoholic psychoses.

Dr. Stern states that socio-economic factors are largely responsible for these higher rates. They improve as living conditions improve.

- The belief that Negroes have a lower intellectual capacity than whites.

Dr. Stern states that the majority of scientists hold this to be unproven. The range among Negroes is as wide as among whites, and culturally-loaded material invalidates some of the tests used. Here again, socio-economic factors with resulting cultural disadvantages account for the lower general score among Negroes than among whites.

- The belief that any outstanding intellectual accomplishments among Negroes can be traced to white ancestry, as judged by lighter skin and other superficialities.

Again Dr. Stern states that external features are a poor indication of genetic background. Light-skinned people usually get better cultural advantages in a prejudiced society; they may or may not have more white ancestry than darker-skinned people.

We can envision some scientist of the future looking through his chart of the 20th century in complete oblivion to the furor of race relations taking place then. He picks up his Chart of the Movement of Populations with Resultant Changes in Genetic Composition and exclaims with glee, "My that United States charts up splendidly! Remarkable shifts in population to that geographical area. And here, later, these converging lines and this new human species developing. Fascinating period!"

Elections

(Continued from Page 1)

NORTH AND WEST ADVANCE RIGHTS

• Clarence Mitchell, Director of the Washington Bureau, NAACP, had this to say about the advancement of the cause for civil rights as a result of the elections, in a recent speech:

"In each state of the North and West, candidates have been elected on platforms that favor civil rights rather than platforms that oppose civil rights."

"When Senators Kefauver of Tennessee, Sparkman of Alabama, and Scott of North Carolina enter the chamber to take their oath of office in January, they will be a living proof that appeals to race prejudice have lost their potency in the elections of the new South."

"When Governor Theodore R. McKeldin takes his oath of office in Maryland, he, too, will be a symbol of how injection of the race issue into a campaign can backfire."

"Senator Kefauver was under steady and unrelenting attack in Tennessee because he supported the civil rights platform of the Democratic Party in 1952. Senator Sparkman was under the same kind of fire because he helped to write that platform and ran for the Vice-Presidency on the Democratic ticket and Senator Scott was accused of supporting the Supreme Court decision outlawing segregation in public schools."

"Governor McKeldin faced an opponent who received the support of segregationists with open arms. Governor McKeldin won by a majority of 60,000 votes."

"No one pretends that all of these men are great exponents of civil rights. We can say that each took all of the fire that the promoters of Jim Crow could pour on them and each was able to get elected."

just and fruitful teamwork. Without humility to be silent, to listen to reproach, and when the time comes, to yield and withdraw, there will be no persevering co-operators in the Apostolate. . . . Nobody can work in this field unless he feels profoundly the greatness of God and his own littleness."

—Anne Foley

National Office Five Year Staffers Exchange

Nine people who have made Friendship House their way of life for five years or more gathered at Blessed Martin Farm in Montgomery, New York, October 1st through the 6th for study, discussion and exchange of ideas. Having worked together through these years, we were happy to have this time out from work to deepen our unity and strengthen our wills and intellects for our work. We sought to achieve the advice of Pope Pius XII: ". . . Offer yourselves, be known to one another, in the different centers of work, in the same houses, all closely united in a single thought and a single desire."

One of the topics discussed was "papal directives and the lay apostolate". Pope Pius XI has said "any reformatory zeal, which, instead of springing from personal purity, flashes out of passion, has produced unrest instead of light, destruction instead of construction, and more than once set up evils worse than those it was out to remedy."

A topic dealing more directly with the life and work of Friendship House was "the duties and responsibilities of directors". Each House has a person in charge called a local director, who, according to our constitution, is given complete authority and responsibility for the house. This authority is recognized as coming from Christ.

There is a need for the staff of each house to work as a team, and for each staff member to have a mature sense of responsibility, most often developed by everyone participating in the planning of the work. Discussion centered around the need for a reconciliation of the authority of the director and "the will of the group" in developing programs. This, it was agreed, is difficult but very necessary.

Reconciliation seems to ask staff worker to involve himself completely in responsible decisions about the work, but at the same time to submit to the director's authority. And it asks of a director complete involvement in responsible decisions about the work, and at the same time, constant effort toward helping the staff take more responsibility in the work.

Such attitudes are not easy to achieve. Two means were pointed out as being presently in use, to help gain this balance: (1) Staff meetings which deal with the general work of the House. (2) Conferences between staff workers and directors which deal with both the staff worker and his work, and how he is progressing in his life at Friendship House. Further guides toward fruitful group work suggested were: (1) Objectivity as to fundamentals. (2) Making allowances for other people's personalities. (3) Listening to what others have to say; and (4) Sacrifice of one's own will, a positive thing.

In the "training and formation of staff workers" session, the conclusion was directors should spend more time in staff training. Scheduling of work was also a topic for discussion. There was general agreement that schedules are necessary on basic routine, but that there is need for flexibility, particularly in the realm of social action. Areas of responsibility should be outlined by the schedule. The schedule helps in keeping order, taking the delegation of work out of the realm of personality, and well-planned they can help a worker dedicate himself fully to the task, and yet not be frenzied about time.

There was much give and take during the week's discussions; much exchange of thought and opinion. The

whole session would be a help toward achieving the humility so necessary in our work—humility described by Cardinal Siri in an address to the Lay Apostolic Congress in Rome, 1951: "When humility is lacking, then enter the great enemies of the apostolate; vain-glory, illusion, frustration. Without humility, you will never achieve



(Photo by Fr. Fred McTernan)

FIVE YEAR STAFF WORKERS AND FRIENDS. Standing (left to right) Mary Dolan, Peggy Bevins, Fr. Daniel Cantwell, Mabel Knight, Jim Guinan, Ann O'Reilly, Mary Ryan, Ann Stull. Middle row (left to right) Elizabeth Teevan, Margaret Nicholson, Mary Lou Hennessy, Anne Foley, Betty Schneider. Front row, Bob Shay and Greg Robinson.



A. de Bethune

Thou art fair, Mary, and the stain of original sin is not in thee.
Thy garments are white as snow, and thy face is as the sun.
Thou are the glory of Jerusalem, thou are the joy of Israel, thou art the honor of our
people.
Draw us, O Virgin Immaculate; we will run after thee to the odor of thy ointments.

(Antiphon for Vespers, Dec. 8, Feast of the Immaculate Conception)